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TO
THE LANDOWNERS.
*On the evils of collecting Manu-
facturers into great masses.*

Kensington, 17th Nov. 1824.
GENTLEMEN,

FOR many years past, it has been matter of *boast* with our Government, and, indeed, with the people in general, that our manufacturers are the most numerous in the world. It is not long since Mr. CANNING said, and exultingly said, that the time appeared to be arrived, when we were to *depend chiefly upon the profit of supplying goods to our neighbours*. In short, it is matter of perfect notoriety, that it has been, with all the people in power, with the talkers in Parliament, and, in short, with the people, that there are now so many *great* manufactories, so many thousands employed on this spot, so many thousands on that spot.

It was, no great while ago, matter of *boast*, that our population was increasing so fast. That increase is, to the very same boasters, now become matter of alarm. I can remember the time when *potatoes* were such favourites with the Collective Wisdom, that a proposition was made in the House, to enact a *premium for the raising of the greatest quantity of potatoes*. I have lived to hear, in the same House of Commons, potatoes represented as one of the great causes of the misery and degradation of the people of Ireland.

So that, our having boasted of a thing, by no means proves that that thing is good; and we are beginning to doubt, pretty seriously, whether great manufactories be so good a thing as we thought them. For my own part, I have long been satisfied of their mischievous consequences. I have long regarded them as a very great evil; and I now address myself to you, who are so deeply interested in the matter, on the

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[ENTERED AT STATIONERS' HALL.]

subject; not with any hope that you will be able to remove this evil; but in order that you may see how you are affected by these establishments.

It is the natural tendency of a system of loans and funds to draw money into great masses; to rob the most numerous class, and still to keep heaping riches upon the few. The Devil of Funding covers the country with his imps, the tax-gatherers. These latter draw away the substance of the people, and bring it to be deposited in great parcels. Thus collected into great parcels, it is made the means of commanding the common people to stoop in abject submission to the few.

Before this infernal system was known in England; before this system, which has corrupted every thing, was known in this country, there were none of those places called *Manufactories*. To speak of these places with any degree of patience is impossible. It is to be a despicable hypocrite, to pretend to believe that the slaves in the West Indies are not better off than the slaves in these manufactories. However, I have first to speak of the great injury which these factories, as they are called, have done to *the land*.

The occupations of the people

of a country consist, in a great part, of the rearing of *food* and of *raiment*. Every thing of which food and raiment are composed, is produced by *agriculture*. To the carrying on of agriculture a great part of the labour of the whole of the people is necessary. The *men* and the stout boys are, and must be, the principal workers upon the land. At particular seasons, women and girls do something in the fields, and also the little boys. But, during the far greater part of the year, there is no work in the fields for the women and girls. When things are in their proper state, they are employed, at these times of the year, in *preparing materials for the making of raiment*; and, in some instances, actually making articles of raiment. In the "*dark ages*," when I was a boy, country labourers' wives used to spin the wool, and knit the stockings and gloves that were wanted in the family. My grandmother knit stockings for me after she was blind. In those "*dark ages*," the farmers' wives and daughters and servant maids, were spinning, reeling, carding, knitting, or at something or other of that sort, whenever the work of the farmhouse did not demand them.

The manufacturing which was thus divided amongst the millions

of labourers' wives and children, while it was a great blessing to the labouring people themselves, was, also, a great benefit to the landowner. Agriculture cannot be carried on without men and boys. But, to have these men and boys, you must have *women* and *girls*; and if you have these without their having profitable employment, you must have them a burden upon the land. They must be kept by the parish rates, instead of being kept by their own labour.

The lords of the loom, enabled by the funding system, and encouraged and assisted by this foolish Government in all sorts of ways, have drawn away from the land all this profitable and suitable employment for the women and girls. Some will say, that the women and girls may follow the employment to the factories. That is impossible. They cannot do that. They must remain with the men and the boys, or there will be nobody at all to carry on the labours of agriculture.

This change, as to the mode of making the raiment of the people, has been attended with consequences extremely injurious. The girls have had nothing to do, or, at least, nothing suitable to their sex and their age. They have contracted habits of carelessness

and idleness. It used to be the pride of a country girl to say that she made, with her own hands, all the clothes upon her back. Now the poor creatures, drawn off now and then in tawdry cottons, hardly know whence their clothing comes: hardly know that linen is made of flax, and cloth of wool. In all my hundreds of miles of rides about England, I have seen but one single instance of a piece of linen made in a cottage. That was in Sussex, between Horsham and Petworth.

This is one great cause of pauperism, and of the degradation of the people. The women and girls must be where the men and boys are; and a wise government would have taken care that they should not lose their employment. This is, however, only to say, that a wise government would not have made a funding system, and that it would have done none of those things, by which the country has been brought into its present state. The man who invented the funding system should have been burnt alive the moment he opened his lips upon the subject. It has totally eradicated happiness in this country; and it must, at last, bring dreadful punishment upon somebody, upon some of its upholders and abettors.

When MALTHUS and his crew are talking of an increase in the population, they have their eye upon the masses which their greedy upstart lords of the loom have drawn together; and the horrible condition of which masses I shall more particularly mention by-and-by. They overlook the depopulation which has taken place in order to create this abominable crew of upstarts, who, in order to support their injustice and tyranny, which are wholly without a parallel, except, perhaps, in the cases connected with the game, procured laws to be passed, called *combination laws*, such as never were heard of before in any country in the world.

MALTHUS and his crew of hard-hearted ruffians; those cool calculators of how much "*national wealth*" can be made to arise out of the misery of millions, wholly overlook the frightful *depopulation* which has taken place in consequence of the destruction of *seven-eighths*, at least, of the farm-houses, and a similar destruction of cottages, in consequence of the enclosure of wastes. This destruction has, in part, arisen from the total ruin of the agricultural manufactories. These profitable labours having been taken from the women, girls, and little boys,

it became hardly possible for a large family to live upon a small farm. The profit of the small farm received a great addition from the fruit of the labours of spinning, knitting, and the like; but, when these were taken away by the lords of the loom; when flagrant impolicy had thrown all these profits into the hands of a very few persons, who had converted the manufacturing labourers into the slaves that we shall presently see them, the little farm itself did not afford a sufficiency of means to maintain a considerable family. The occupiers of such farms became poor; became unable to pay their rents, and, in a short time, were driven from their healthy habitations; were huddled into sheds and holes, became mere labourers, and a large part of them paupers. MALTHUS and his crew never look at this cause of depopulation. The landowner naturally sought to get rent for his land, and he could now get it from nobody but one who had money sufficient to hold nine or ten farms. The women, girls and little children having now lost their natural employment for the greater part of the year, became a mere burden upon the land; and the farmer and landowner resorted to all

sorts of expedients to diminish that burden. To diminish the burden there were no means but that of reducing the number of the labouring class of country people as much as possible. The man and the boy were necessary to agriculture, agriculture could not have them without the women and the girls; it became necessary, therefore, to do without the men and the boys as much as possible.

To do without them, all sorts of schemes were resorted to. To make horses perform that which was before performed by men, was one of the methods pursued, and with most destructive success. So that, at last, the agricultural parts of the country have been stripped of a very large part of their population. Every scheme that the ingenuity of greediness could devise has been put in practice; but, after all, there remains a mass of pauperism and of misery which the law-makers themselves declare is frightful to behold; and, whatever else their reports may contain; however widely they may differ from one another; and however completely each may be at variance with itself, every one declares that the *evil is constantly increasing*.

While this is the case, and while the country is going on becoming

more and more depopulated, and more and more miserable, the great towns, and particularly the manufacturing districts, are daily increasing in numbers. If the people, thus drawn together in masses, were happily situated there might be the less ground for lamentation; but, so far from this being the case, these masses are still more miserable than the wretches left behind them in the agricultural districts.

Some of these lords of the loom have in their employ thousands of miserable creatures. In the cotton-spinning work, these creatures are kept, fourteen hours in each day, locked up, summer and winter, in a heat of from **EIGHTY TO EIGHTY-FOUR DEGREES**. The rules which they are subjected to are such as no negroes were ever subjected to. I once before noticed a statement made on the part of these poor creatures, relative to their treatment in the factories of Lancashire. This statement is dated on 15th of February 1823, and was published at Manchester by J. PHENIX, No. 12, Bow-street, in that blood-stained town. This statement says, that the heat of the factories is from *eighty to eighty-four degrees*. A base agent of the Cotton-Lords, who publishes a newspaper at

Stockport, has lately accused me of exaggeration, in having stated the heat at *eighty-four degrees*.

Now, the statement of which I am speaking was published at Manchester; and does any man believe that such a statement would have been published there, if it had not been founded in fact? There was a controversy going on at the time of the publishing of this statement. I read very carefully the answer to this statement; but this answer contained no denial of the heat being from *eighty to eighty-four degrees*.

Now, then, do you duly consider what a heat of *eighty-two* is? Very seldom do we feel such a heat as this in England. The 31st of last August, and the 1st, 2d and 3d of last September, were very hot days. The newspapers told us that men had dropped down dead in the harvest fields, and that many horses had fallen dead upon the road; and yet the heat during those days never exceeded eighty-four degrees in the *hottest part of the day*. We were retreating to the coolest rooms in our houses; we were pulling off our coats, wiping the sweat off our faces, puffing, blowing and panting; and yet we were living in a heat nothing like eighty degrees. What, then, must be the situation

of the poor creatures who are doomed to toil day after day, for three hundred and thirteen days in the year, fourteen hours in each day, in an average heat of eighty-two degrees? Can any man, with a heart in his body, and a tongue in his head, refrain from cursing a system that produces such slavery and such cruelty?

Observe, too, that these poor creatures have no cool room to retreat to, not a moment to wipe off the sweat, and not a breath of air to come and interpose itself between them and infection. The "door of the place wherein they work, is locked, except half an hour, at tea-time, the work-people are not allowed to send for water to drink, in the hot factory; even the *rain water* is locked up, by the master's order, otherwise they would be happy to drink even that. If any spinner be found with his *window open*, he is to pay a fine of a "shilling"! Mr. MARTIN of Galway has procured acts of parliament to be passed to prevent *cruelty to animals*. If horses or dogs were shut up in a place like this, they would certainly be thought worthy of Mr. MARTIN's attention.

Not only is there not a breath of sweet air in these truly infernal

scenes; but, for a large part of the time, there is the abominable and pernicious stink of the GAS to assist in the murderous effects of the heat. In addition to the heat and the gas; in addition to the noxious effluvia of the gas, mixed with the steam, there are the *dust*, and what is called the *cotton-flyings* or *fuz*, which the unfortunate creatures have to inhale: and, the fact is, the notorious fact is, that well constituted men are rendered old and past labour at forty years of age, and that children are rendered decrepid and deformed, and thousands upon thousands of them slaughtered by consumptions, before they arrive at the age of sixteen. And, are these establishments to boast of? If we were to admit the fact, that they compose an addition to the population of the country; if we were further to admit, that they caused an addition to the pecuniary resources of the Government, ought not a government to be ashamed to derive resources from such means?

If we wanted any proof of the *abject slavery* of these poor creatures, what proof do we want more than the following list of Fines?

Any Spinner found with his window open 1s.

Any Spinner found washing himself 1s.

Any Spinner leaving his oil-can out of its place 6d.

Any Spinner putting his gas out too soon 1s.

Any Spinner spinning with his gas-light too long in the morning.. 2s.

Any Spinner *heard wistling* 1s.

Any Spinner being five minutes after the last bell rings... .. 2s.

Any Spinner being sick, and cannot find another Spinner to give satisfaction, to *pay for steam*, per day..... 6d.

There are many other of these pecuniary punishments, one of which I shall mention by-and-by; and, observe, the canting scoundrels of Methodists, who are making such a clamour about the slavery of the blacks, are amongst the most efficient tools of the Cotton-Lords in the upholding of this abominable slavery. They preach content and patience to these suffering mortals; they bid them be *grateful* that they have the comforts of what these rascals call the Gospel. They tell them they will be damned to all eternity if they listen to those who would take them out of eighty-four degrees and the cotton-fuz.

When the pay, the miserable pittance of pay, gets into the hands of these poor creatures, it has to be laid out at a SHOP. That shop is, generally, directly or indirectly, the master's. At this shop the poor creatures must lay out their money, or they are very

soon turned off. The statement that I have just mentioned relates an instance, where, "If any work-
 " man's wife purchase but a tri-
 " fling matter at another shop, the
 " shopkeeper tells the *bookkeeper*,
 " and the latter says to the work-
 " men, that the master *will not*
 " *allow of such work*, and that
 " they must tell their wives nei-
 " ther to go to another shop nor
 " *give saucy language to the shop-*
 " *keeper* "!

It must be manifest to every one, that, under such circum-
 stances, the *pay* is nearly nomi-
 nal. The greedy master takes
 back again as much of it as
 he pleases. Another mode of de-
 spoiling the poor creatures is this:
 The master is the owner of cot-
 tages, or, rather, holes, which the
 work-people have to rent. The
 statement says, " That cottages
 " of exceedingly small dimensions
 " are let to the workmen at NINE
 " POUNDS A-YEAR. But,
 " though the rent is by the year,
 " it is stopped from them at the
 " end of every fortnight. A cellar
 " is *two shillings and sixpence a-*
 " *week* ; and if a house or cellar
 " be empty, and a workman come
 " to work, and have another house
 " or cellar already, he must *pay*
 " *rent for the empty one*, whether
 " he occupy it or not."

Nine hundred and ninety-nine
 thousandths of the people of Eng-
 land have not the most distant idea
 that such things are carried on, in
 a country calling itself free ; in a
 country whose Minister for Fo-
 reign Affairs is everlastingly teas-
 ing and bothering other Powers to
 emulate England in "*her hu-*
 "*manity*," in abolishing the slave
 trade in the blacks. The blacks,
 when carried to the West Indies,
 are put into a paradise compared
 with the situation of these poor
 white creatures in Lancashire, and
 other factories of the North. And,
 yet, the Editor of the Morning
 Chronicle is incessantly singing
 forth the blessings of the manufac-
 turing districts. Bad as is the
 situation of the labourers in the
 agricultural counties, it is heaven
 itself compared with that of these
 poor creatures. In Norfolk and
 Suffolk, and particularly in the
 latter county, the labourers have
 been greatly subdued ; but, I am
 quite satisfied that the Cotton-
 Lords, if they had to do with the
 people from Surrey, from Kent,
 from Sussex, from Hampshire,
 from Berkshire, or from any of
 the Western counties, would be
 obliged to content themselves with
 a much lower degree of heat, and
 much smaller profits.

Then, the immoralities engen-

dered in these pestiferous scenes are notorious. They were very well described by TIMOTHEUS, in a letter first published in a Manchester paper, and re-published in the Register, in August last. "Here," as that writer observes, "the sexes "are huddled together, while "man is separated from wife, and "child from father, for full three- "fifths of the waking hours of "their lives." All experience proves, that the congregating of people together in great masses, is sure to be productive of impurity of thought and of manners. The country lad, who becomes a soldier, has a new soul in him by the time that he has passed a year in a barrack-room. Even in great schools, all experience tells us how difficult it is to prevent contagious immoralities. This is universally acknowledged. What, then, must be the consequences of heaping these poor creatures together in the cotton-factories? But, what more do we want; what other proof of the corrupting influence of these assemblages; what more than the following regulation, which I take from the list of fines, imposed at the factory of TYLDESLEY, in Lancashire?

Any two Spinners, *found together*
in the *necessary*, each man . . . 1s.

I challenge the world to produce me so complete a proof of familiarity with the most shocking immorality. One is almost ashamed to put the thing upon paper, though for the necessary purpose of exposing it to just indignation. To what a pitch must things have come; how familiar people must have become with infamy, before a master manufacturer could put such a thing into writing, and stick it up in his factory! What hotbeds of vice and corruption! Here we have, in the heart of England, hatched the heat of the East, and hatched all its loathsome and infamous vices along with it: and yet these manufactories are to be *our boast*, and we are to applaud the Government for having upheld and cherished them!

The Rev. ANTHONY COLLETT, and several other persons of the same *trampe*, as the French call it, who have appeared before committees of the House of Commons, when those committees have been sitting, upon the subject of agricultural distress, seem to have taken particular pains to describe the *immoralities* of the country people, or *peasantry*, as the Scotch Economists call them. It is very curious that not a man of them all has ever dropped a word

about these abominations in Lancashire; about this intollerable tyranny, and these most shameful immoralities. These perverse fellows complain of the *surplus population* of the fields and woods, where human beings have been growing thinner and thinner for the last hundred years; but say not a word about surplus population in these hellish stews of eighty-four degrees of heat, crammed with wretched creatures, from whom even the *rain water is locked up*; who, in gaping for air, swallow cotton-fuz; and who are visibly perishing by inches under the eye of the slave-holder, who has no interest in the life of the poor creatures, who cares not how soon they die, so that he profit by their labour to the end of their lives.

Not a word do we ever hear from all these famous witnesses brought before committees, about the immoralities of those monstrous heaps of human bodies. Nay, the Scotch Economists are everlastingly singing forth the praises of these horrible establishments, which they are pleased to look upon as so many proofs of "*national wealth*." RICARDO, who got half a million of money by "*watching the turn of the market*," very frequently had the impudence

to say, even in the House of Commons, that it was no matter to the country how small a portion of its food it raised from its own land, and that if it could buy all its food from foreign countries, and give them manufactures in exchange, it would be as well for England. So say all the Scotch Economists. They seem to care about nothing but the *money*. Their vulgar, huckstering notion is, that *money is to be got from other nations*. They care nothing about the means. They always look upon the labouring classes as they do upon sheep, or pigs, or any other "useful animals."

The poor cotton-slave is held in bondage as complete as that of the negro. Our histories contain accounts of *vassals* and *villains* of old times, and affect to *pity* them. Nothing but the basest hypocrisy, or the grosest ignorance, can place those *villains* beneath the miserable creatures in the North. The villains belonged to the estate on which they were born. If the estate were transferred, they were transferred along with it. They could not go away and live where they liked. The fruit of their labour belonged to their lords. Their lords could do almost what they liked with them. Now, supposing all this to be literally true,

are not the cotton-slaves fast bound to the spot where they are? Can they quit that spot to go and live where they like? Are they not transferred with the factory? Do not their lords take to themselves the fruit of their labour, leaving them the bare means of the most sorry existence? The *villains* were not, at any rate, shut up in a heat of *eighty-four degrees*. If they were ill, or crippled, the interest of their lords necessarily induced them to take care of them; and they were not packed off to be dealt with by an "Overseer," to be lugged away in a cart, upon a bundle of straw, and frequently dying on the road.

And cannot the lords of the loom do almost what they like with these poor creatures? Let us see a little what they can do with them. We have seen how they heat them in their hellish factories. We have seen the treatment that falls to the lot of all, and, as it were, without even any complaint being heard of. Let us, in the following article, which I take from the Morning Chronicle of the 30th of August last, see how the law operates upon these poor creatures, the numbers of whom the Scottish Economists are so anxious to see augmented.

"Manchester Magistrates; Masters and Workmen.—At the New Bailey, on Saturday se'nnight, THOMAS SHAW, a journeyman dyer, was brought before Mr. HIBBERT, on a charge preferred by his late master, Mr. LEECH, of leaving his service prior to the end of a week, that being the term for which it was alleged he had contracted to serve. The charge was met on two grounds; first, that Mr. LEECH was in the habit of dismissing his men in the middle of a week, and therefore the latter had a right to leave him in the same manner, if they thought proper; and, secondly, that, on the day in question, Mr. LEECH actually told them to go about their business, after they had finished the work they had in hand, which they did finish. Mr. LEECH said he could discharge his men when he thought proper; he had only to say that he had no work for them, or that they had misconducted themselves, and he could then send them away on any day in the week, and on any hour of the day, when he thought fit to do so; and he only paid them wages for the time they worked!—The main defence was, that Mr. LEECH had himself given permission to the men to go, as soon as they had finished the work in their tubs. This was distinctly sworn to by four witnesses, who perfectly agreed in their testimony; and several other persons were in attendance to prove the same fact; but the magistrates refused to hear them, and convicted the defendant, (whom he sentenced to a month's imprisonment, and

“hard labour) on the unsupported
 “testimony of Mr. Leech. Five
 “more of Mr. LEECH’S men
 “have been convicted under the
 “same circumstances; and one of
 “these, a man who had been in
 “Mr. LEECH’S employ as a fore-
 “man, for three-and-twenty years,
 “was sent to the *Tread-Mill* for
 “three months!

Now, I do not *know* that this account is true; but here are names and dates; and I have seen no contradiction of this account. Suppose it, then, to be true, who will be shameless enough to pretend that these poor creatures are not infinitely worse off than were the villains of old. No man is so base and detestable as the cool hypocrite who, while he sees things like this going on, can look you in the face without blushing, and call this a country of freedom.

But, only think of the impudence of these very Cotton-Lords, who, only the other day, petitioned the Parliament to take measures for giving *freedom* to the people of South America! Audacious, shameless, obdurate hypocrites! They have so long lived surrounded by slaves, that they have forgotten that there is any part of us who retain the liberty of speech or of motion. They seem to think that we all belong to the factory, and are all subject to the eighty-four degrees.

Is it possible for any man, not dead to all the feelings of real humanity, to wish for the prolonging of such a state of things? It argues tyranny in a man’s nature, not to wish to see this hellish system put an end to. Nevertheless, there are persons to set up a la-

mentation at any thing which seems to afford us a chance of seeing this mass of misery diminished. Not long ago there was an alarm about failures at Manchester. I will insert the article from the London paper, in order to show the degree of perverseness that exists with regard to this matter, and I request the attention of the public to its contents.

“The advices from Manchester
 “this morning are by no means of a
 “favourable nature. *They announce*
 “one heavy failure, by which hundreds
 “will be thrown out of their daily
 “bread, and much more extensive mis-
 “chief is anticipated. This calamity
 “is the natural effect of the very li-
 “beral speeches delivered last Ses-
 “sion, before the congregated wis-
 “dom of the nation, by his Majesty’s
 “Foreign Secretary, on the relations
 “betwixt Great Britain and the new
 “American Republics. No argu-
 “ment was then omitted by the
 “eloquent Orator to induce the Bri-
 “tish nation to repose confidence in
 “the solidity of the independence of
 “the American Continent, and from
 “the conviction of the substantiality
 “of the intentions of the Right Ho-
 “nourable Gentleman, large obliga-
 “tions, both pecuniary and mercan-
 “tile, have been incurred by indi-
 “viduals, which, under different
 “representations, never would have
 “had an existence. It is useless to
 “inquire into the reasons which
 “have produced conduct, on the
 “part of the Secretary for Foreign
 “Affairs, so different from what was
 “universally anticipated from the
 “nature of his public declarations,
 “for to the sufferers it will be of little
 “avail, whether Mr. Canning has
 “actually altered his opinion, re-
 “specting the benefits which Eng-
 “land would reap from the inde-
 “pendence of the former American
 “Colonies, or whether he has sur-
 “rendered his beneficent and liberal
 “sentiments to those of his political

“colleagues, and truckled to superior authority. The capital which at the present moment has been sacrificed by contracts for American Loans, grounded on the publicly declared intentions of the British Foreign Secretary soon to acknowledge the sovereignty and independence of the new American Republics, is of small value, when compared with the enormous injury which these public speeches have produced, and must continue to produce, on the property of the manufacturing classes of British society. Depending on the liberal opinions so repeatedly, both in public and in private, promulgated by His Majesty’s Secretary for Foreign Affairs, and knowing that it was in the power of His Majesty’s Government to open vast and extensive markets for the consumption of British manufactures, employment has for many months been given to British artisans, immense manufactories have been erected, and much capital embarked in them. The delay which has occurred in acknowledging the the freedom of the new States has caused a similar delay in forwarding the labour of British artisans to American markets, and now, when it is understood, or rather felt, that Great Britain hesitates in performing the promises of Mr. Canning, ruin is the consequence to those who have founded their operations on the performance of Ministerial promises. Why Glasgow, Manchester, Liverpool, and Birmingham, should be sacrificed to the exploded principles of legitimacy is indeed unintelligible, and why the productive labours of His Britannic Majesty’s subjects should be ruined in deference to the claims on America, of the adored Ferdinand, is a problem beyond the solution of modern philosophy.”

This is a pretty fair specimen of the general run of the opinions

of public writers upon this subject. This writer is *alarmed* that hundreds are about to be *thrown out* of the happiness of living in eighty-four degrees, and swallowing the cotton-fuz! For my part, I sincerely rejoice at every such occurrence. I wish that a failure would take place in every one of the factories. I once wished for the independence of South America, in order to favour these factories. This was seven years ago; and I then knew nothing at all about this heat of eighty-four degrees; and about the *fines* and other horrible things that I have stated above. I now see that a free intercourse with the Spanish Colonies, and that the independence of those colonies, would have a tendency to perpetuate and augment the sufferings of the slaves in Lancashire and other Northern Counties, including a considerable part of Scotland. I see also, that they would have a tendency to perpetuate the causes that starve and degrade the whole of the labouring classes of Great Britain and Ireland, while they would, at the same time, be productive of infinite mischief to the South Americans themselves. I, therefore, do not wish for the independence of those countries.

I will here step a little aside from my subject, to remark upon the charges which are, in this article, preferred so boldly against Mr. CANNING. These charges are *wholly false*. Mr. CANNING made use of no argument to induce the British nation to repose confidence in the “*solidity*” of the independence of the American Continent. But this writer says, that Mr. CANNING made certain *promises* which he now hesitates

to perform. No *promise* did he ever make upon the subject. He said, indeed, that the colonies were *de facto* independent; but, he never made any promise to *acknowledge* that independence officially; and, when urged to do it, he was most particular in warning the country against relying upon any such acknowledgment. The Ministry have done many foolish things; but, such acknowledgment would have surpassed all their former follies. War they must have, first or last; but such acknowledgment would have given them war immediately; and, was this whole kingdom to be plunged into war, in order to force the sale of cottons in South America?

Mr. CANNING is accused of causing loan-jobbers to lose their money, by declaring his intention "*soon to acknowledge*" the "*sovereignty of the American Republic.*" Again I say, this is a false charge. He not only never made such declaration; but he said every thing that he could say to discourage such loans. But these loans, it seems, are of "*small value*" compared to the "*property of the manufacturing classes of British Society.*" Depending on the liberal opinions "*of the Foreign Secretary, and knowing that it was in the power of Government to open vast and extensive markets for British manufactures, immense manu-*" factories have been erected, and "*much capitalembarked in them.*" And then the writer asks, why "*Glasgow, Manchester, Liverpool and Birmingham, should be sacrificed to the exploded principles of legitimacy.*"

This is all falsehood and folly. It is the railing of disappointed

greediness. What, then, do these impudent lords of the loom and of the anvil mean; do they "*know that it was in the power of the Government to open the markets in South America!*" If they do know this, they must know that it was in the power of the Government to go to *war*; to fit out a fleet of fifty ships of the line, and send out an army across the seas of fifty thousand men. Oh! they had erected immense new manufactories, had they? They had made preparations for shutting up many more thousands of creatures in their factories, to enjoy the blessings of heat at eighty-four degrees. Thank God! they have been disappointed, and I trust that these receptacles for slaves, these intended scenes of indescribable misery, will be suffered to crumble into dust, and, while they stand, be pointed to as monuments of disappointed greediness and cruelty.

And now, Gentlemen, owners of the land in England, what is the remedy for these things? Putting an end to the funding-system is the remedy for all the evils, and this amongst the rest. This remedy will certainly be applied by events; but, in the meanwhile, you may do something for the labouring classes and for yourselves. For, observe, you cannot, in the end, prosper yourselves, surrounded by a half-naked and half-starved set of labourers. If they were wholly destroyed and swept from the face of the earth, your estates would not be worth a straw. Without them you are *nothing*; and you have seen enough already to convince you, that you shrink into *littleness and contempt* in the exact proportion that they

become wretched. After all the talk about independence, we must still be dependant upon one another. You do not call the labourers of your parishes; you do not **actually** call them members of your family: but, in fact, from the very nature of things, the connexion between you is little less strict than if they were related to you by the ties of kindred. Base flatterers are continually endeavouring to persuade you that you can flourish surrounded by a starving common people. You must be blind and callous, indeed, if experience have not already convinced you of the falsehood of this doctrine. To say the truth, you seem sensible of your danger: you seem to see clearly at last, that the shocking degradation of the labouring classes cannot proceed much further without pulling down yourselves. Hence all your *inquiries*; all your *Reports*; all your efforts to discover the means of checking the growth of the frightful misery that has fallen upon the labouring people. But never do you touch upon the true causes. One of those causes I have now been developing; and that cause, it is my opinion, that you have it in your power partly to remove.

I have before clearly shown what loss, what injury you sustain from the transfer of the manufactories to the land of the Lords of the Loom. Nature and reason says, that a large part, at least, of the raiment of the people ought to be provided by the families of labourers in agriculture. In America (except in the Slave States), the raiment is chiefly furnished in this way. In all country families, except the most miserable, the

blankets, the sheets, the bed-ticking, the coverlids, the body linen, the stockings, the woollen gloves, the trowsers, the waistcoats, and in one half of the cases, the coats are made from the raw material *grown upon the land where the family resides*. Go to any shop, called a store in America, and you will find that more than three-fourths of the materials for raiment are supplied even for sale by private families. The linen of Ireland, the cottons of Lancashire; and almost every article of dress and of bed-furniture sent from England, are to be bought at almost as low a price in America as they are here; nay, I believe, at a lower price; yet, the **HOME-SPUN**, as they call it in America, is always bought in preference by those who seek durability and utility. There is a ready sale for all these articles. This domestic manufacturing, which took place from the earliest settlement in America, is one of the great causes of the happiness of the people of that country. The women and children living upon farms and in cottages, are thus profitably employed. The whole of the bed-furniture at a farm-house has, nine times out of ten, been made in that house. The yarn for weaving, if not weaved in the house, which is frequently the case, is sent *to the weaver*, several persons of whose business are living in almost every Township.

My son JAMES tells us, that, during his Ride of eight hundred miles in France—now this must not be called a *puff*; seeing that the last **EDINBURGH REVIEW** have quoted this little book as to a point of fact, relative to the effect of the abolition of the land of entail;

and, as I will swear for the *truth* of the *facts* stated by my Son, I may quote the book as well as those Gentlemen.—My Son tells us, that he observed, *in all parts of the country*, the country women engaged in dressing flax or hemp; out at the front of their houses, spinning, knitting, or making lace. This is the natural state of society. If these women and girls were not thus employed, how different would be their situation! Accordingly my Son observed, that the women and children in the country were never seen in *rags*, nor the men either; and that none of them had that look of poorness and of misery that the unfortunate people of England now have.

This domestic manufacturing was, in the "*dark ages*," when I was a boy, carried on to a similar extent. I have seen from a dozen to fifty women and girls, with their spinning-wheels and knitting-needles, at work before their doors in a summer afternoon; and can **YOU**, instead of inventing "*Oundle-plans*," and Tread-mills; can you, instead of enlarging jails and poor houses, not make some little effort to restore this blessing of domestic manufacturing to your estates! What is to prevent you from causing the spinning-wheel and the knitting-needle to come back again, and to enable me, once more in my lifetime, to get a pair of worsted stockings that will not be out at the toes at the end of the first week? The paltry glazed, *pasted*, sized stuff that the poor women purchase for gowns, is the cause of just so much money being thrown away. The frauds committed by the cotton factories, upon the negro wenches,

and other people in America and elsewhere, are committed, in an equal degree, upon the poor people of England. These cottons are no very inadequate type of the whole system. A glaring show, a tawdry show; but, at the bottom, weakness and worthlessness.

I should not be afraid to undertake to bring about a complete change on any large estate of which I might be the owner. A due mixture of gentleness and resolution, where the interest of the parties would so manifestly and so powerfully come to my assistance, would very soon accomplish my purpose. We have, God knows, seen Committees enough sitting to deliberate upon this unhappy state of the labouring classes. We have paid for the printing of hundreds and thousands of volumes of Reports upon this subject, the whole of which have had not the smallest effect. Let a Committee set about a serious and honest inquiry into this matter; let them suggest the well-digested means of restoring the domestic manufacturing to the land, and of breaking up the hells of slavery in the North; let them do this; and let them themselves earnestly set about giving the example, and a great deal will be done towards making your estate once more worth possessing; for, worth possessing they are not, burdened as they are, with a half-naked and half-starved set of labourers, with the terrific consideration that their lot is becoming daily worse and worse, and that tranquillity cannot be preserved; that even safety to your own persons cannot be preserved, without keeping up, in time of peace, a

standing army far more expensive than was ever before necessary in time of war.

In conclusion, let me, once more, press upon you the fact, that you cannot separate your fate from that of your labourers. Without them your lands are not worth a straw. Without them you have *no* estates. You may suffer them to be oppressed to a very great degree; but, at last, you will find that you yourselves must suffer in consequence of their sufferings.

WM. COBBETT.

IRISH CATHOLIC PETITION.

I COPY the following Petition from the LEINSTER JOURNAL. It is stated to have been read to the Catholic Association, and agreed on as proper to be presented next Session of Parliament. Whether this will finally be the petition, I do not know; but it is the *best* that I have ever seen of the kind. It does not, however, plainly enough point out the grievances and the insults which the Catholics endure. It should have stated, in these very words: "A Catholic cannot sit in either House of Parliament; cannot sit in the King's Council; cannot sit on the Judge's Bench; cannot be Chancellor, Attorney or Solicitor General, or Master of the Rolls; and cannot be a field-officer in the army, or a captain in the navy. This is the treatment of every one who has faithfully adhered to the religion of his *and of your* fathers; this is his treatment, while any

"man of any of the mongrel sects, even of the sect who openly deny the divinity of Christ, can sit with you in your Honourable House; can sit in the other House of Parliament; can sit in council with the King, and advise him as to measures relative to the Church whose Creed this counsellor laughs at; can be a Judge, Chancellor, Attorney or Solicitor General, Master of the Rolls, or General or Admiral." This is the real state of the case; and, having stated this to the House, the petitioners cannot be too strong in expressing their **INDIGNATION** at such *insolent* injustice. However, the following petition is not bad, and it is well worth the attention of all those Englishmen who do not relish *being taxed* for the purpose of paying a *standing army in time of peace*, to keep the Irish Catholics shut up in their houses from sunset to sunrise, and to see them frequently transported for seven years *without trial by jury*.

PETITION.

We, His Majesty's most faithful and dutiful subjects, Roman Catholics of Ireland, approach this Hon. House with sentiments of respect and confidence, and beg leave, firmly, but respectfully, to press upon your attention our claims to relief from the operation of a penal and exclusive code of laws, by which we are unjustly aggrieved and degraded in this our native land.

The relief we seek is plain and distinct. We ask for Emancipation—that is to say, for an equalization of Civil Rights with all other classes of His Majesty's subjects.

The grounds on which we seek this relief are also plain and distinct—they are these :

First—We seek it on the score of justice and right.

Secondly—We seek it upon the faith of a solemn Treaty, which has been faithfully performed by one of the contracting parties.

For, may it please this Hon. House to understand, that we deem it due in justice, and of right, to all classes of His Majesty's subjects, to be allowed to worship God according to the dictates of their own conscience, in purity and sincerity, without being subjected thereby, or by reason thereof, to any pains, penalties, or privations whatsoever. This principle, which we respectfully put forward for ourselves and for our own advantage, we do also firmly assert, for the benefit of all other denominations of Christians, being thoroughly convinced that it is equally inconsistent with religion and charity, to use force or fraud in order to prevent or control the public profession of that Christian faith which is conscientiously and sincerely believed.

We beg leave, further, and with great respect, to state, that this principle, which we thus assert, is that upon which the glorious Revolution of 1688 was founded. The effect of that revolution, it is true, was to give in England a victory to the Protestant Church, and in Scotland to the Presbyterian Church, but in Ireland, to give a triumph to a small and virulent faction. Yet the sound principle upon which the great and illustrious persons acted who guided and conducted that revolution, was that of freedom of conscience. That revo-

lution was a deviation from the ordinary rules of the Constitution, in order to preserve the spirit and object in which, and for which, namely, the British Government was formed, that of promoting the welfare of the people. The great majority of the people of England, at that time, professed the Protestant form of worship. The people of Scotland almost universally professed the Presbyterian faith ; the latter had long endured violent persecution on that account. It was known, or it was at least believed, that the Second James would have continued (for he could not embitter) the persecution in England. The people, therefore, vindicating the principle of freedom of conscience, rose in the peaceful exertion of natural strength, and using the gentle term of "abdication," effectually dethroned the King from whom they feared a violation of the principle of freedom of conscience.

It is true that the Revolution in Ireland produced effects quite anomalous. In Ireland the people were almost all Catholics ; but in Ireland the religion of the people was oppressed by that change, and the faith of the few cherished and promoted to the exclusion of the nation at large. But this anomaly affords no proof to detract from the principle which created the Revolution in England and Scotland. It would be, indeed, melancholy, if the many anomalies from constitutional principles which the sad history of Ireland furnishes, were to be used to subvert or contradict those principles.

It is also true, that our ancestors, at the period of the Revolu-

tion, adhered, with desperate fidelity, to the reigning family. They were punished for their adherence to the doctrines of legitimacy, which consider the right of hereditary monarchs as indefeasible; doctrines which are become at present but too prevalent amongst many who are opposed to our claims, whilst we, the victims of such pernicious doctrines, do not only distinctly disclaim and reject such slavish notions, but proclaim, and in the strongest terms consistent with our unfeigned respect for this Hon. House, insist on the sacred principles of Civil and Religious Liberty, which declare all the powers of Government a trust for the benefit of the people, and give to every human being the invaluable right of worshipping God according to the sincere and honest dictates of his conscience.

We do, therefore, most respectfully claim from the Hon. House the right so to worship our God. We do most respectfully claim to have religion unfettered and conscience free. We do most humbly submit that to force conscience is not religion, but tyranny — not Christianity, but injustice. May we be permitted respectfully to ask, whether there be a single individual in this Hon. House, who would not in his own individual instance feel, that it would be a grievous injustice to punish him (and an exclusion from this Hon. House is surely a punishment) that (we repeat) it would be a grievous injustice to punish him merely because he should refuse to disclaim religious tenets which he believes to be both true and important to eternal salvation.

We beg leave most respectfully

to state that such is our decided opinion, and we most humbly submit that a course of proceeding which would be unjust if applied to every or any member of this Honourable House, must be equally so where practically applied to seven, or even six millions of faithful and dutiful subjects.

Upon the principle, therefore, of freedom of conscience do we rest our claims to relief; upon the right to worship God as reason warrants and conscience dictates, do we respectfully request your attention to our situation. We cannot bring ourselves to believe that an assembly of Christian legislators will, at this period, continue a system which is founded on the assumed right to legislate over opinion, and to use compulsion against conscientious belief.

Having thus respectfully relied upon the right of every subject to freedom of conscience—a right which the theory of the Protestant religion appears to have consecrated, as the profession of that faith certainly does assert this right—we may be permitted to abstain from resting our claim to relief upon any other or additional foundation—but we owe it to this Honourable House, to state that the Catholics of Ireland have a peculiar claim to Emancipation, that is, to the enjoyment of civil rights upon an equal footing with their Protestant fellow-subjects. It is a right derived from the hitherto unobserved faith of a solemn treaty.

The treaty we allude to is the treaty of Limerick. That treaty was entered into deliberately, solemnly, and for valuable consideration. Advantages were stipulated or at both sides. All those which

were bargained for by the British Government were *all* obtained. There cannot rest the slightest suspicion of any breach of faith on the part of the Irish Catholics.

The principal advantage stipulated for on the part of the Irish Catholics was, liberty of conscience. This right was expressly allowed and solemnly promised, subject to no other condition save the taking an oath of allegiance to their Majesties King William and Queen Mary and their successors—an oath which the Irish Catholics have been always willing to take, and the obligation of which they have always observed.

It is permitted to us to ask, whether this solemn treaty has been duly fulfilled on the part of the British Government? Alas! whatever pretexts may be used to justify its violation, the fact that we are now humble petitioners at the Bar of this Honourable House demonstrates that it has been violated.

We are convinced that this Honourable House is too just to allow it to be asserted, that the treaty of Limerick was a treaty with rebels in arms, and that, therefore, it ought not to be observed. Even if it were conceded that the Irish were rebels, yet the British Government, which treated with those rebels, would not, and could not, be at liberty to violate its engagements. That they were rebels might have been a reason for not treating with them at all—it could be no reason why they should be cheated or defrauded by solemn but violated engagements.

We, therefore, omit any discussion upon the fact, or the law of rebellion. However we are bound to remind this Honourable House,

that Ireland and England were, in the seventeenth century, separate and distinct kingdoms—and that, although the two Houses of Parliament in England did, as they then had a right to do, displace one King, and thereby alter the succession to the throne, yet the Irish Parliament, with him who was king "*de facto*" at their head, adhered to the party to which the Catholics of Ireland had, in the excess of absurd loyalty, devoted their lives and fortunes.

These considerations may mitigate the charge of Rebellion, and justify altogether (if justification be necessary) the British Government for entering into the treaty of Limerick.

We now most respectfully and humbly petition for the performance of that treaty. It has been violated: grossly violated—we do not pronounce any censure on those who first violated it, nor do we demand any punishment on those who continue its violation. Our humble petition is confined to the respectful prayer, that this solemn treaty may now, at length, be honestly fulfilled.

We respectfully submit, that there cannot be offered any fair or just reason why it should not be fulfilled. Many years, it is true, have elapsed since it was entered into, and during which it has been violated. But there is no statute of limitations for crime. Injustice does not improve by age, and the iniquity which was perpetrated in a former century, does not palliate, much less justify, the continuation of the evil in the present.

We, therefore, most humbly implore this Hon. House to do justice to the Irish people, to vin-

dicating the high character of Britain from a stain, and to set the noble example to the world of declaring, that faith once solemnly pledged is inviolable, and that no reasons of state policy, or motives of religious prejudice, can sanction the violation of plighted national honour.

And we humbly implore this Honourable House to consider, that all reasons of state policy are favourable to our claims. The concession of Catholic Emancipation would be the first great step to conciliate a long-oppressed and much-injured people. Its natural and inevitable tendency would be to secure the throne, increase the strength, and consolidate the resources of the empire. It would give to religion the sacred character of charity—to the state, the proud boast of liberality. It would give to the people peace and tranquillity, and to the government additional means of perfect security.

There is no reason of State why the penal and restrictive code should be continued—no statesman can define a rational object for its continuance. In truth, what rational object can be attained by continuing this code? What reasonable purpose is to be achieved by its continuance? Is it intended thereby to diminish the number of Catholics, and to increase that of Protestants? If that be the object, it has hitherto totally failed. The relative number of Catholics has, under the present system, greatly increased. The positive number of Catholics is enormously augmented. It is, perhaps, too low to calculate the Catholics at seven millions. They already constitute full one third of the po-

pulation of the British empire; the Catholics are much more numerous than any other sect or denomination of Christians in the British empire.—They are more numerous than the professors of the faith of the Established Church of England and Ireland. They are infinitely more numerous than the members of the Church of Scotland—they are beyond any comparison more numerous than the Quakers, or Methodists, or Independents, or Baptists, or Seekers, or any other particular denomination of Christians; they are also out of all proportion more numerous than the Unitarians, who have rejected some of those tenets of Christianity which are avowed as of the most sacred importance by the Established Churches of England and Scotland—and who yet have been deemed worthy of the humane attention of the Legislature, whilst we, who agree with you on those most important and sacred tenets, and who would shudder with a Christian and charitable dismay at the approach of any infidelity—we, who profess the ancient religion of the land—who profess the faith which your ancestors as well as ours professed—we, who have never changed or embraced new opinions—we, who cannot be accused of the guilt of any species of new inventions—but have merely clung to old and long cherished establishments—we alone are excluded and degraded in this our native land—whilst every other sect and denomination of Christians already formed, or which may yet be formed, are placed by the laws in force in Ireland, in a state to enjoy all the political blessings of the British Constitution.

The continuance of the present system is not calculated to diminish the number of Catholics—on the contrary, we are bound by truth to state, that its natural tendency is to increase our numbers. Man naturally abhors persecution, and cherishes with increased affection the doctrines for which he is persecuted. This affection enlivens devotion, stimulates zeal, and gives the courage and perseverance of martyrs to persons who might otherwise be cold, careless, and indifferent. Besides, it enlists prejudice, and even passion, at the side of the persecuted—and it makes a perseverance in the persecuted Creed a matter of pride and honour, and renders a defection from it an object of disgust and contempt. These are truths confirmed by all history, sacred and profane, and without abandoning (altho' we do not offensively urge) other and more important advantages which we conscientiously believe our Sacred Religion to possess. We yet appeal to the judgment of every Member of this Honourable House, whether the rapid increase of Catholics in the British Empire does not furnish another and an unequivocal proof, that penal and restrictive laws do not diminish the number of those against whom they are levelled.

We, therefore, most humbly implore this Honourable House to take our claims and rights into its most serious consideration, and to reflect that no fair or rational object can be attained by continuing the present restrictive laws—that whilst those laws tend to increase, and certainly do not diminish our numbers, they foment and continue dissention, division, and distraction, amongst His Majesty's sub-

jects; they diffuse a bitter poison into the sweet charities of private and social life; they engender hatred and animosity, amidst public transactions; they lessen the respect that ought to be paid to the laws; they pollute the fountain of justice: they diminish the safety of the throne, and, if persevered in, must, as we most respectfully and humbly submit, lessen the resources and diminish the security of the Empire.

We do, as loyal and faithful subjects, implore this Honourable House to put a period to these evils, and by doing a great and substantial act of justice, secure for ever the stability of the Throne, and of the glorious British Constitution.

May it, therefore, please this Hon. House to grant to His Majesty's most faithful subjects the Catholics of the British Empire, an equalization of Civil Rights with His Majesty's other subjects.

THE

THING'S "SUPREMACY."

THE other day, at the annual GUTTLE in the city of London, where, in return for the best of victuals and drink, it is the inviolable custom for the guests to vomit, or hiccup, or belsh, or, some how or other, send forth *stuff* so disgusting and nauseous as to make even Aldermen's and Common-councilmen's wives put their handkerchiefs to their noses and mouths; at this GUTTLE, the other day, our flash Secretary of State for Foreign Affairs, seems to have been quite overcharged with this sort of STUFF, which, after

long apparent struggling, took, at last, an upward direction, and came foaming out in a grand *braggery*, as follows: The "Lord Mayor," as they call him, had complimented the Ministers on the "*liberality* of their conduct towards foreign nations." In answering this compliment, our flashy blade said, "That the SUPREMACY of this country, with regard to *foreign nations*, was so *completely established*, and so *universally recognised*, that there was no danger that any thing which he and his colleagues might *yield* to those nations, would be looked upon as proceeding from any motive other than that of *liberality*." Aye, just as we know that it is not from *fear*, that the grown man suffers the child of three years old to kick his shins, or thump his knee! And, so, when we stood still and saw the French enter Spain, occupy it, and garrison Cadiz and Corunna, this standing still was not to be imputed to our weakness, or fear, but to our well-known "*supremacy*" over France! The prime Minister (Liverpool) expressed his *opinion*, that the French would *fail*: and our flashman publicly, in parliament, put up a *prayer* that the French might *fail*. What, then, here is a devil of a proof of "*acknowledged supremacy*"! We pray against the French. They go and occupy a country that we *pray* they may be driven out of in disgrace. We do not stir hand or foot to drive them out. They occupy that country yet. And with this before our eyes, our Foreign Secretary has the impudence—no; the *emptiness* (that is the word) to proclaim, at the great London guttle, that we hold an

undoubted supremacy over all the nations in the world!—This guttling braggery has not, it seems, escaped the French newspapers, one of which (the *Etoile*) has the following remarks upon it:—"The LORD MAYOR gave Mr. CANNING's health, who, in a short reply, asserted, that England was in a *state of supremacy*, with regard to other nations, from which *no event could cause her to descend*. The same Mr. CANNING declared some months before, in a solemn sitting of the House of Commons, that it could not be concealed that since the war with Spain, Great Britain had descended to the *SECOND rank among the powers of Europe*! We should like to know which of the two assertions of his Excellency we are to believe."---The French are always very slow to hurl defiance. They seldom *let out* more than is absolutely necessary to be let out. This writer could, if he had liked to do it, have told Mr. CANNING pretty nearly *how and when* his "*supremacy*" would be put an end to in a manner the most complete that can be conceived, and the most hostile to *beardless sea captains* and to the *pimps and bastards of boroughmongers*! But, it is all *brag*; all *big brag*; and that, too, from pure *fear* and *cowardice*. The braggart knows that the *THING* cannot *go to war*. He knows that; and he thinks that big blowsy talk will deceive foreign nations at the same time that it deceives us. He knows that there is *no fight* in the *THING*. If I had been the French minister. I would have punished him for this saucy speech. I would have sent him a *crusty note*. He would have

had a *fit of the gout* in two minutes after he got it. In about two years we shall see where the *supremacy* will be, unless those changes take place, here and in Ireland, which to expect would be to set at defiance all our experience.

AMERICAN TREES.

It is my intention to publish, when I have room, (and it was my intention to do it here, but I could not bring myself to leave out the other matter,) an account of the *Locust Tree* as cultivated in *France*, where there have, within a few years, been *millions* planted. Besides this, there is the account by HUNTER, in EVLYN'S SYLVA. However, these I must leave for another opportunity; and here say what I have now *for sale*. The leaves are hardly off; so that there is plenty of time.

Locusts,
White Oaks,
Black Oaks,
Tulip Trees (from seed),
Gum Trees (two years old),
Hickories (two years old),
Black Walnuts,
Chesnuts,
Persimons.
Wild Cherry,
Occidental Plane (from seed),
Honey Locust,
Apple Trees, 23 sorts, and 1 sort of Pears.

The price of the Forest-trees is 5s. a hundred for every sort; and if a thousand be taken (though the sorts be mixed), 4s. a hundred.

The price of the Apple-trees, 2s. under ten; 1s. 6d. after ten; and 1s. after twenty.

I have not room here to give the *List of Sorts*, and the numbers; but it shall be done in my next.

THE TRENCHES.

It is curious enough, that, while I was, last week, writing to Mr. O'CONNELL about the ASHTOWN TRENCH and his Bible speech at Southampton, Mr. O'CONNELL was himself, at that very moment, in public meeting in Dublin, *rubbing down*, *currying* pretty well, this same "*Trench family*," one of whom, he says, brought out the JOCELYN HORSE to disperse the people, when peaceably met for the purpose of petitioning against the Union. It may not be amiss for the Bible-people of Southampton to know this.—Another thing; while I was writing to Mr. O'CONNELL, and observing to him how I rejoiced when CASTLEREAGH cut his throat, and how I loved those of my countrymen who groaned, hissed, and cheered in triumph when his carcass was going into its last hole; just at the time when I was saying this to Mr. O'CONNELL, he was, in Dublin, calling on his countrymen "*to trample on the grave of CASTLEREAGH*"! Apropos: why this CASTLEREAGH was a "*No Popery*" man! Aye, he came in, in 1807, under the cry of "*No Popery*." I had almost forgotten this. Wonderful were the *merits* of that Castlereagh! I shall never forget, that, when he came back, after having what was deemed *stripped and crippled France for ever*; I shall never forget how he was received by *clapping of hands* and *cries and shouts of applause*, by the *very basest and most corrupt and most unfeeling*, and, at the same time, the *most stupid* crew that God ever suffered to disgrace the earth. The same crew ought all to have

been at his putting into the hole ; and, if they had all taken it into their heads to cut their throats too, what a happy riddance !

IRELAND.

FROM all sources I hear that the *stir* in Ireland is great. What will be done by the **THING** I do not know. I hardly think that any thing will be done. The *fire-shovels* will never yield but to positive force. To tell *them* of ruin to the *country* from their grasping, is to tell them of nothing that they care about. The *country* with them means *what they can get*; or, rather, it means *themselves*. What is *to them* the use of *saving the country*, if you, in doing it, take away the means of puffing out their cheeks and paunches.—This must be done, or nothing effectual can be done; and, *to do this*, will require a state of things that does not yet exist.—There must be a little *shaking*, a good shock or two, before the *fire-shovels* will dream of giving way. However, all in good time: plenty of time before this day five years. Let us have *a war*, talked of, I mean; only talked of; and the *fire-shovels* will begin to shake.—The Morning Chronicle has some odd notions about the Catholics. “Our forefathers *dreaded* the Catholics, and with *justice*. “Our repealing most of the penal laws against them, *proves* that “we are *no longer under the influence of fear*.”—Indeed! The repealing took place, however, when the Government had, for its own defence, *put arms into the hands of the Catholics*: mind that! Oh! our “*forefathers*,” the Protestant ones, to be sure, “*dreaded* the Catholics, and with

justice.” Why did they *dread* them? I will tell you: because they had *plundered* them *and the poor*; and they were afraid that they would *take the plunder away*. A very sufficient and just cause for *dread*. Aye, Mr. CHRONICLE, and be you assured that the same cause of *dread* still exists.—The Chronicle says: “The Reformation has been productive “of the most *beneficial effects*, “*even on Catholics themselves*, “for it will be found generally “throughout Europe, that the “*Protestants rank higher in the intellectual scale* than Catholics, “and that the Catholics in the “neighbourhood of Protestants “are more *intellectual* than those “at a distance from them.”

A man must have a pretty good stock of even Scotch Presbyterian cast-iron covering to his face, to assert, in a public print, that an event which *totally ruined* the Catholics, that put hundreds of thousands of them to death, and that stripped ninety-nine hundredths of them of their estates, was an event “productive of *most beneficial effects to them*.” A pretty good covering of cast-iron it requires to put this upon paper. But only think of a Catholic being “**MORE INTELLECTUAL**” for being “in the neighbourhood of a Protestant”! No matter, I suppose, what sort of Protestant? No matter which of the 304 sorts of Protestants? All equally capable of communicating, by sound or smell, I suppose, the *intellectualness* to the Catholic? Mug-letonian, Jumper, Shaker, Free-thinking Christian, Cameronian, or any thing, no matter, the neighbouring Catholic must *catch the intellect*? Precious nonsense!

But what is that other bold

assertion of this writer? That, throughout Europe, "Protestants rank higher than Catholics in the intellectual scale."—Now, I am not sure what is here meant by "intellect;" but if the writer mean the scale of *knowledge in the arts and sciences*; the scale of perfection in what is usually called *literature*; the scale of perfection in the *polite arts*: if he mean these, if these be what he mean by *intellectual scale*, then his assertion is not only false, but notoriously false, and so perfectly notorious, that one wonders how it could find its way into the columns of a public print. Come, kettle of the Carron-Foundry; come, tell us at once, that MICHAEL ANGELLO, RUBENS, TENIERS, CLAUDE, LORRAINE, POUSSIN, and all the rest of them, would have been much cleverer fellows, much "more intellectual," if they had had the happiness to live in the neighbourhood of those PROTESTANTS, who annually cram Somerset-house with those nasty, fiery red, staring, plastered daubs, that make all foreigners laugh, and that would make us hang our heads, if we were not stuffed with lies by the puffing newspapers.

DUKE OF NORFOLK.

MR. COBBETT,

MAY I solicit a place in your next Number, for a few lines expressive of my feelings on a disgraceful transaction, justly stigmatized in your last Register? Conceiving that every Catholic who loves his religion, however deeply humiliated in this country, is bound to censure strongly the false liberality of the Duke of Norfolk in laying the foundation of a

Protestant Church; and that every publicity should be given to our sentiments when there is found a Committee-man unblushingly to approve what he ought to condemn; I wish to avail myself of the wide circulation of your Register, for the expression of my honest indignation at his Grace's false liberality, and the unfortunate approval of the Committee-man.

St. Paul, in the enumeration of his many perils, complains of *the perils of false brethren*; and of these, Sir, our little body in this part of the kingdom has had but too much cause to complain. But be it remembered---and you, Sir, will no doubt remember---that this noble Duke was one of the liberal three Peers who offered to take the oath of supremacy with some shuffling explanations, which their bishops by no means considered satisfactory; or, to complete their degradation, in any other form that should please *the wisdom of Parliament*. Thank God! we were saved from our false brethren, and even their degrading offer was scouted by *the wisdom of Parliament*. We Catholics, however, must remember these three; and we *shall* remember them. Recollecting this, it was no great wonder to me to see the account of the noble Duke's misnamed liberality at the new church affair at Attercliffe. But it was to me, and many Catholics, a subject of deep affliction. If it has not called forth much public notice from our body, I am convinced it has been because we were ashamed for our noble leader; we wished the affair to be hushed up and forgotten—we would not "have it told in Gath, nor published in the streets

"of Askelon; lest our enemies should rejoice." I was sorry that it had not escaped your eye; but, Sir, accept my humble thanks, that when you did speak of it, you gave it all the censure it richly merited. This was doubly valuable, as coming from one not of our Communion, and more than we had a right to look for.

You have rightly said, Sir, that this act of the Duke's was of a very *decided* character. I scarce know of any more decided approval that his Grace could have given, of all that has been done to despoil, and degrade and persecute us, than to lay the foundation of a temple for the service of those who have done, and continue to do, these things. We are accused of being illiberal; but did a Protestant ever call us so, because we refused to build his churches? Did a Protestant ever go so far as to say, "We have robbed the Catholics of their churches and monasteries, we have hanged and exiled their clergy, we have degraded their nobility, and disfranchised their laity, and the illiberal rascals will not even help us to establish our church upon the ruins of theirs!" No, Sir, the Duke will never be respected by either party for this. We must be friends with our Protestant neighbours, and I trust we ever shall be; for we are commanded to love and forgive our enemies; but we must be friends only as far as the altar, *amicus ad aras*. Let us live up to our principles, and we shall be respected; but away with the *liberality* which sacrifices principle and conscience.

I said, Sir, that little public notice had been taken of the Duke's *liberality* by our body; but I must

not omit to mention, that our faithful champion, Bishop Milner, to whose vigilance we owe three escapes, almost miraculous, from the fetters prepared for us by false brethren. Bishop Milner thus expressed his disapprobation in print. Alluding to this liberality of the Duke's, he says, "We have had mournful experience that these things have been done by Catholics. On the other hand, there are numberless good Catholics who declare they are scandalized at their doings, and there are not wanting prelates who openly condemn them."---

Here, Sir, is illustrious authority, to which even the Duke of Norfolk, as a Catholic, ought to bow; and the *Committee-man* ought to know this, and ought to have remembered it before he boasted of this miserable *liberality*. I have conversed with many of my clerical brethren on this miserable affair, and they have all condemned it. I have found very many of our laity, illustrious ones too, who have as strongly reprobated the Duke's *liberality*. This may serve, at least, to show that we are not at all like the *Committee-man*, and God forbid that we should be. He might well conceal his name, but I think we shall find him out. It is bad enough to be sufferers from so many enemies without; from *Jocelyn-schools* and the bible-saints, besides the bayonets of Skibbereen and Loughrea; it is bad enough to have the vile calumny, the atrocious lie put forth against us in the bigoted *St. James's Chronicle*, that the Pope had published a general pardon for all sins to be committed next year in these realms by Catholics, and to be reviled as we are on all

sides; without having to grieve for base dereliction of principle in members of our own body.—I fear I have troubled you too long; and therefore will say nothing, as I at first intended, on some *glorious* reports now before me, of Jocelyn-school and Tract concerns for the present year. I am, Sir, one of your constant readers, and

A CATHOLIC.

MARKETS.

Average Prices of CORN throughout ENGLAND, for the week ending 6th November.

Per Quarter.	s.	d.
Wheat	63	3
Rye	34	10
Barley	39	9
Oats	21	1
Beans	42	7
Peas	42	10

Corn Exchange, Mark Lane.

Quantities and Prices of British Corn, &c. sold and delivered in this Market, during the week ended Saturday, 6th November.

	Qrs.	£.	s.	d.		s.	d.
Wheat	11,895	for 41,515	15	2	Average, 69	9	
Barley	25,792	59,932	5	2	46	5	
Oats	3,138	3,835	5	10	24	5	
Rye	18	31	9	0	34	11	
Beans	2,316	4,900	14	11	42	3	
Peas	1,014	2,481	5	3	48	11	

Friday, Nov. 12.—The arrivals of nearly every description of Grain since Monday are considerable, and there is another very large quantity

of Flour fresh up. Prime Wheat is scarce, and sold readily at Monday's prices, but other qualities are nearly unsaleable at present. The Barley trade became stagnated when the sixth London average was announced. Beans are unaltered. Peas are dearer. Oats found sale readily on rather better terms than Monday.

Monday, Nov. 15.—The arrivals of nearly all sorts of Grain last week were considerable, and there was also a very large quantity of Flour. The fresh supplies of Wheat, Barley, Beans, and Peas, this morning are only moderate, and scarcely any Oats. Prime dry samples of Wheat sold freely on rather better terms than this day se'nnight, but other qualities did not sell so well.

Barley for malting sold freely at 1s. to 2s. per quarter advance on the terms of this day se'nnight; other qualities were not dearer. Old Beans sell freely at last week's prices, but New have sold very heavily. Boiling Peas are scarce, and 2s. to 3s. per quarter higher. Grey Peas are also 2s. per quarter dearer. There are very few good Oats now for sale, and such descriptions being much wanted, they have obtained 1s. to 2s. per quarter advance in prices. There is no alteration in the price of Flour.

Account of Wheat, &c. arrived in the Port of London, from Nov. 8 to Nov. 13, both inclusive.

Qrs.	Qrs.
Wheat... 15,671	Tares..... 241
Barley .. 8,724	Linseed .. 2,180
Malt 4,337	Rapeseed.. 85
Oats 11,081	Brank 51
Beans ... 2,935	Mustard .. 56
Flour ... 18,288	Flax —
Rye..... 10	Hemp —
Peas 1,869	Seeds 354

Foreign.—Oats, 3,770 quarters.

Price on board Ship as under,

Flour, per sack	60s. — 65s.
— Seconds	55s. — 60s.
— North Country ..	50s. — 54s.
Foreign Oats	17s. — 25s.

Total Quantity of Corn returned as
Sold in the Maritime Districts, for
the Week ended Nov. 6.

Qrs.	Qrs.
Wheat ..45,434	Oats13,020
Rye 414	Beans.... 4,35
Barley ..47,439	Peas 1,519

HOPS.

Maidstone, Nov. 11.—We have this week experienced the briskest market in Hops, and at much higher prices than has been during the whole season; several large growths have been disposed of at from 6*l.* to 6*l.* 10*s.*, and up to 7*l.* per cwt. in bags, which three weeks back would scarcely reach 1*s.* per lb.; pockets, if any thing, are advanced more in proportion. The Duty is now called 130,000*l.*

Worcester, Nov. 10.—On Saturday last 571 New pockets and 23 Old were weighed in our market; the sale was brisk at from 6*l.* 6*s.* to 8*l.* The duty of this plantation is rather higher, being now quoted at 13,000*l.*

Price of Bread.—The price of the 4*lb.* Loaf is stated at 11*d.* by the full-priced Bakers.

Monday, Nov. 15.—The arrivals from Ireland last week were 15,015 firkins of Butter, and 1,157 bales of Bacon; and from Foreign Ports 7,022 casks of Butter.

SMITHFIELD, Monday, Nov. 15.

Per Stone of 8 pounds (alive).

	s.	d.	s.	d.
Beef	3	4	to	4 2
Mutton	4	0	—	4 6
Veal	4	6	—	5 6
Pork	4	6	—	5 6
Beasts	3,173			
Calves	160			
Sheep ...	17,770			
Pigs	170			

NEWGATE, (same day.)

Per Stone of 8 pounds (dead).

	s.	d.	s.	d.
Beef	2	6	to	3 6
Mutton	3	0	—	4 0
Veal	3	8	—	5 8
Pork	4	0	—	6 0

LEADENHALL, (same day.)

Per Stone of 8 pounds (dead).

	s.	d.	s.	d.
Beef	2	4	to	3 6
Mutton	3	0	—	4 0
Veal	3	4	—	5 4
Pork	4	4	—	5 4

COAL MARKET, Nov. 12.

<i>Ships at Market.</i>	<i>Ships sold.</i>	<i>Price.</i>
25 Newcastle ..	16½	..30 <i>s.</i> 0 <i>d.</i> to 40 <i>s.</i> 3 <i>d.</i>
17½ Sunderland	9	..36 <i>s.</i> 9 <i>d.</i> — 42 <i>s.</i> 0 <i>d.</i>

POTATOES.

SPITALFIELDS—per Ton.

Ware.....	£4	0	to	5	10
Middlings..	2	0	—	2	10
Chats	0	0	—	0	0
Common Red	4	0	—	4	10
Onions...4s. 0d.—0s. 0d.	per bush.				

BOROUGH.—per Ton.

Ware.....	£3	10	to	5	10
Middlings ..	1	15	—	2	10
Chats.....	1	10	—	2	0
Common Red	4	0	—	4	10

HAY and STRAW, per Load.

Smithfield.—Hay....	70s.	to	90s.
Straw ..	36s.	to	45s.
Clover...	80s.	to	100s.

St. James's.—Hay....	63s.	to	110s.
Straw ..	36s.	to	48s.
Clover...	70s.	to	126s.

Whitechapel.—Hay....	70s.	to	110s.
Straw ..	38s.	to	44s.
Clover...	90s.	to	126s.

COUNTRY CORN MARKETS.

By the QUARTER, excepting where otherwise named; from Wednesday to Saturday last, inclusive.

The Scotch Markets are the Returns of the Week before.

	Wheat.			Barley.			Oats.			Beans.			Pease.		
	s.	to	s. d.	s.	to	s. d.	s.	to	s. d.	s.	to	s. d.	s.	to	s. d.
Aylesbury	64	72	0	30	31	0	24	28	0	29	48	0	40	56	0
Banbury	56	68	0	34	43	0	26	30	0	44	50	0	0	0	0
Basingstoke	58	73	0	25	47	0	20	25	0	33	51	0	0	0	0
Bridport	56	64	0	32	36	0	18	20	0	44	0	0	0	0	0
Chelmsford	58	76	0	34	43	0	24	32	0	0	0	0	40	50	0
Derby	36	62	0	17	24	0	14	22	0	26	34	0	0	0	0
Devizes	48	74	0	34	47	0	23	30	0	46	54	0	0	0	0
Dorchester	56	68	0	30	40	0	21	26	0	44	49	0	0	0	0
Exeter	60	76	0	32	44	0	17	21	0	42	44	0	0	0	0
Guildford	64	80	0	34	45	0	23	30	0	28	50	0	40	44	0
Henley	60	80	0	34	50	0	24	30	0	40	56	0	44	50	0
Horncastle	55	63	0	28	42	0	16	26	0	45	50	0	0	0	0
Hungerford	54	78	0	34	40	0	20	30	0	45	54	0	0	0	0
Lewes	44	72	0	0	0	0	22	25	0	46	0	0	42	0	0
Lynn	54	66	0	30	42	0	20	26	0	40	44	0	38	40	0
Newbury	52	60	0	30	49	0	22	32	0	40	56	0	44	50	0
Newcastle	50	66	0	32	45	0	21	30	0	38	45	0	38	48	0
Northampton	60	68	0	40	44	0	22	28	0	42	50	0	0	0	0
Nottingham	64	0	0	45	0	0	28	0	0	51	0	0	0	0	0
Reading	55	80	0	22	50	0	18	29	0	40	46	0	40	46	0
Stamford	51	69	0	35	44	0	20	29	0	40	53	0	0	0	0
Swansea	60	0	0	32	0	0	17	0	0	0	0	0	0	0	0
Truro	67	0	0	37	0	0	26	0	0	0	0	0	0	0	0
Uxbridge	64	84	0	32	46	0	23	29	0	33	52	0	44	47	0
Warminster	48	69	0	32	47	0	24	30	0	44	58	0	0	0	0
Winchester	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Yarmouth	60	68	0	24	42	0	24	29	0	42	46	0	38	40	0
Dalkeith*	27	34	0	22	28	0	14	19	0	16	20	0	16	19	0
Haddington*	23	34	0	22	30	0	15	20	0	15	19	0	15	19	0

* Dalkeith and Haddington are given by the *boll*.—The Scotch *boll* for Wheat, Rye, Pease, and Beans, is three per cent. more than 4 bushels. The *boll* of Barley and Oats, is about 6 bushels Winchester, or as 6 to 8 compared with the English *quarter*.

Liverpool, Nov. 9.—Throughout the past week considerable sales of Wheat were effected at an advance of 6d. to 8d. per 70 lbs. to the Dealers and Millers, during which period Flour sold at an improvement of about 2s. to 3s. per 280 lbs.; and on Oats 1d. to 1½d. per 45 lbs., was obtained beyond the prices of my last currency. But at this day's market there was less business done than anticipated, although there was a tolerable good attendance; yet some sales of Wheat and Oats were effected at the advance named. Other articles were much the same as last advised.

Imported into *Liverpool*, from the 2d to the 8th of November, 1824, inclusive:—Wheat, 4,389; Barley, 388; Oats, 6,392; Malt, 15; and Beans, 3 qrs. Flour, 3,315 sacks, of 280 lbs. Oatmeal, 1,349 packs, per 240 lbs.

Norwich, Nov. 13.—Our Market was in a stagnant state here to-day, so far as regards Barley, little of which Grain was disposed of; on account of the merchants declining, they would not purchase only at Monday's prices. Wheat was also a dull sale, fetching 58s. to 66s. per qr.; in other Grain there appeared but little alteration.

Bristol, Nov. 13.—The sales of Corn, &c. in our markets are not so brisk as they were. The supplies are increased, and the present prices may be considered at about the undermentioned:—Best Wheat, from 8s. 6d. to 8s. 9d.; new ditto, 6s. to 7s. 6d.; inferior ditto, 5s. to 6s.; Barley, 2s. 9d. to 5s. 6d.; Beans, 3s. 3d. to 6s. 3d.; Oats, 2s. 3d. to 3s. 2d.; and Malt, 5s. 9d. to 7s. 9d. per bushel. Flour, Seconds, 30s. to 53s. per bag.

Birmingham, Nov. 11.—Wheat is 2d. to 3d. per 60 lbs. lower than on this day se'nnight, and Flour 1s. to 2s. per sack. Oats are 2s. per qr. higher, and other articles of the trade fully support the last quotations. It seemed to be the opinion of the market, that foreign Barley would not be admitted from the 15th, and that if it should, the prices of the best malting qualities would not be materially affected by the admission; the Malsters, therefore, bought freely of this description: grinding qualities were bought only in small parcels for immediate uses.

Ipswich, Nov. 13.—Our market to-day was well supplied with Barley and Wheat, but the quantity of Barley was not so large as last week. Wheat was 3s. to 4s. per qr. lower. In other Grain no alteration. Prices as follow:—Wheat, 58s. to 71s.; Barley, 30s. to 43s.; Beans, 34s. to 38s.; Peas, 38s.; and Oats, 20s. to 28s. per qr.

Wisbech, Nov. 13.—Our Corn market was very flat in the sale of most descriptions of Grain. Prices were a trifle below the statement of last week, except Oats, the best quality a trifle higher.

Wakefield, Nov. 12.—The arrivals of Grain for this day's market are moderate. The decline in London induces the buyers to suppose our supplies of Wheat will increase, consequently they bought very sparingly; but little alteration can be noted from last week: there being so small a quantity of New here, holders are not disposed to submit to any reduction. Barley sells full as well, and in some instances a trifling advance has been obtained. Oats are also rather dearer; and for Shelling there is a speculative demand at 32s. to 32s. 6d. per load. Beans and Malt are without alteration. Rapeseed 1l. per last higher.—Wheat, old, 57s. to 64s.; new, 59s. to 68s. per 60 lbs.; Barley, old, 36s. to 38s.; new, 40s. to 43s. per qr.; Beans, new, 48s. to 50s.; old, 52s. per 63 lbs.; Oats, 26s. to 28s. per qr.; Mealings Oats, 12d. to 13d. per stone; Shelling, 30s. to 31s.; new, 31s. 6d.; Malt, 42s. to 46s.; and Flour, 44s. to 46s. per load. Rapeseed, 25l. to 27l. per last.

COUNTRY CATTLE AND MEAT MARKETS, &c.

Norwich Castle Meadow, Nov. 13.—Beef, 7s. to 7s. 6d.; Mutton, 6s. 3d to 7s.; Veal, 7s. to 8s.; Pork, 6s. 6d. to 7s. 3d. per stone of 14 lbs. Lean Stock continues to sell well, the weather being very open, and plenty of feed.

Horncastle, Nov. 13.—Beef, 6s. 6d. to 7s. per stone of 14 lbs.; Mutton, 5d. to 6d.; Veal, 6d. to 8d. and Pork, 6d. to 7d. per lb.

At *Morpeth Fair*, on Wednesday, there was a great supply of Cattle and Sheep: there being many inferior, Fat sold readily at last week's prices.—Beef, from 5s. to 5s. 9d.; Mutton, 5s. 6d. to 6s. 6d. per stone, sinking offal.

AVERAGE PRICE OF CORN, sold in the Maritime Counties of England and Wales, for the Week ended Oct. 30, 1824.

	Wheat.		Barley.		Oats.	
	s.	d.	s.	d.	s.	d.
London*	66	7	46	3	24	1
Essex	70	4	40	0	24	5
Kent	69	10	14	10	23	4
Sussex	65	4	39	7	24	5
Suffolk	64	7	37	0	25	5
Cambridgeshire	62	7	36	0	19	6
Norfolk	62	3	36	10	23	7
Lincolnshire	61	4	41	3	21	3
Yorkshire	57	6	39	1	19	10
Durham	58	3	35	0	22	5
Northumberland	54	6	37	2	22	0
Cumberland	59	2	36	1	22	2
Westmoreland	61	2	33	8	22	8
Lancashire	57	5	37	3	22	8
Cheshire	62	4	47	0	24	3
Gloucestershire	64	4	43	0	26	0
Somersetshire	64	11	40	7	21	2
Monmouthshire	65	11	42	9	0	0
Devonshire	61	9	35	7	19	4
Corawall	63	0	35	6	22	4
Dorsetshire	63	0	38	5	22	2
Hampshire	61	0	37	8	21	8
North Wales	59	7	38	5	18	1
South Wales	56	11	31	3	16	11

* The London Average is always that of the Week preceding.